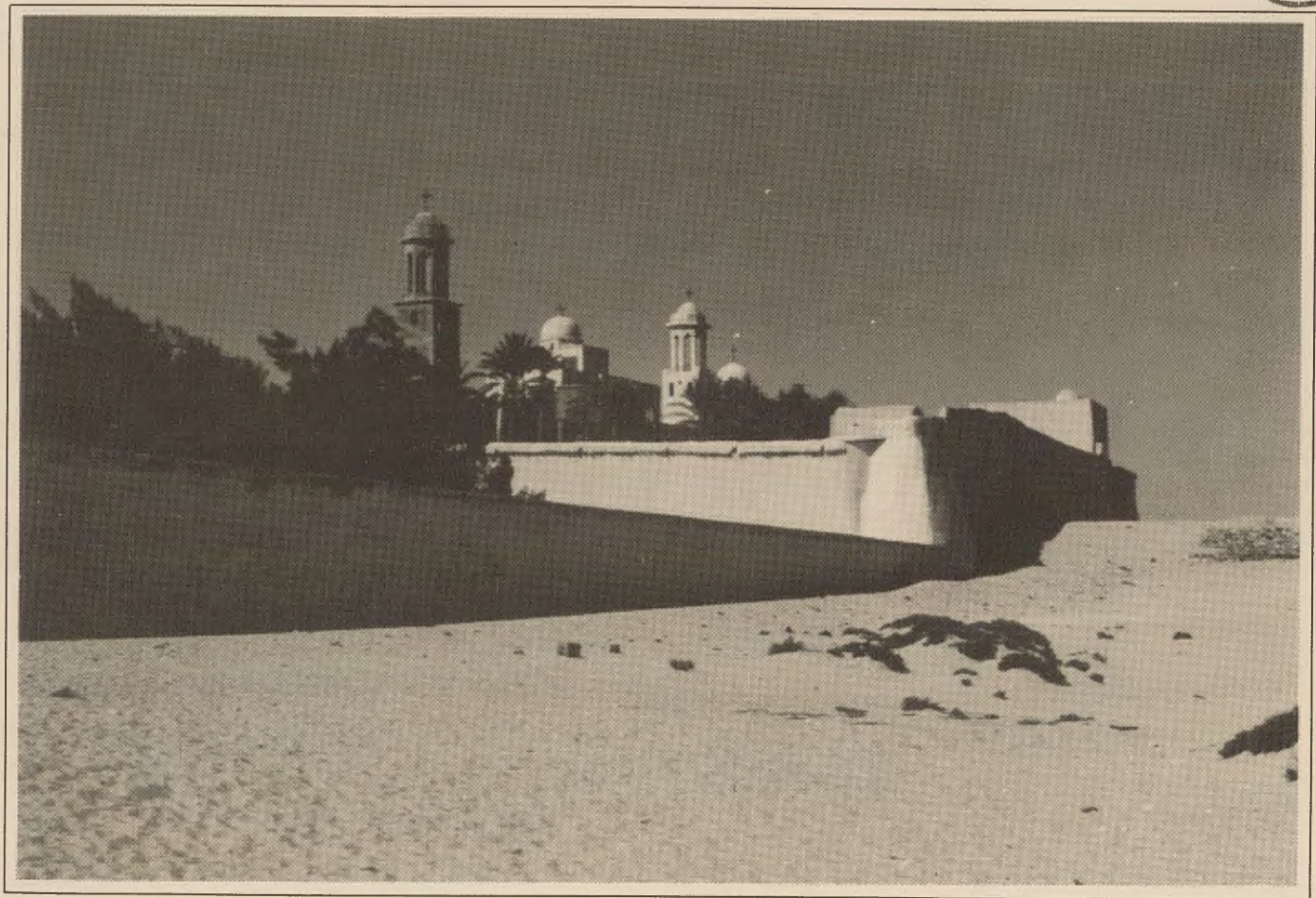


# Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT





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# Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



Number 153

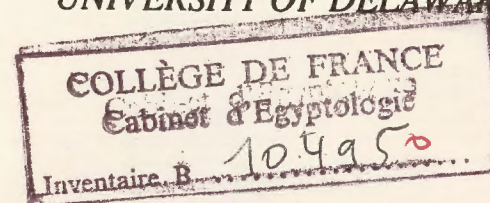
SPRING 1991

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Cover Illustration: The Monastery of the Syrian (Deir el-Suriyan), Wadi Natrun, built adjacent to Deir Anba Bishoi where His Holiness Pope Shenouda was exiled by President Sadat. This monastery has long-standing ties to Syria and its Christians and possesses almost 700 manuscripts. Photo: S. Kent Brown.

## UNIVERSITY OF DELAWARE ARCHAEOLOGICAL PROJECT AT 'ABU SHA'AR: THE 1990 SEASON



STEVEN E. SIDEBOTHAM

The 1990 season of survey and excavation at 'Abu Sha'ar/Deir Umm Deheis (27° 22' N, 33° 41' E) on the Red Sea coast of Egypt sought to answer questions raised by work undertaken in the region in 1987<sup>1</sup> and 1989.<sup>2</sup> The site had previously been identified with the Ptolemaic-early Roman port of Myos Hormos, but this association was incorrect. The installations here proved to be a late Roman fort and associated contemporary installations dating from the late third/early fourth to seventh centuries.<sup>3</sup>

The work in 1990 formed two distinct components: 1) continued excavation in the immediate area of the Roman fort at 'Abu Sha'ar 20 km north of Hurgada (map fig. 1) and 2) a survey of the road linking the fort at 'Abu Sha'ar to the small fort at the juncture of the Wadi Belih and Wadi Umm Deheis ca. 30 km west of 'Abu Sha'ar.

The eastern wall of the fort at 'Abu Sha'ar was only ca. 25-30 m from the Red Sea at high tide. The outer fort walls were ca. 77.5 m N-S X ca. 64 m E-W, were ca. 3.5-4 m high and ca. 1.5 m. thick. There were two gates one at the center north wall and a larger portal at the center west wall. There were 12-13 quadrilateral towers along the enceinte two of which flanked the western gate and two the northern. The interior contained a barracks, a headquarters (*principia*)/church, an administrative building or commandant's quarters, storage magazines (*horrea*) and rooms of unknown function east of and adjoining the *horrea*. There were 38-39 rooms abutting the interior fort walls on all four sides and a colonnaded street which joined the west gate to the intersection of the main E-W with the N-S street in front of the entrance to the headquarters/church (plan fig. 2).<sup>4</sup>



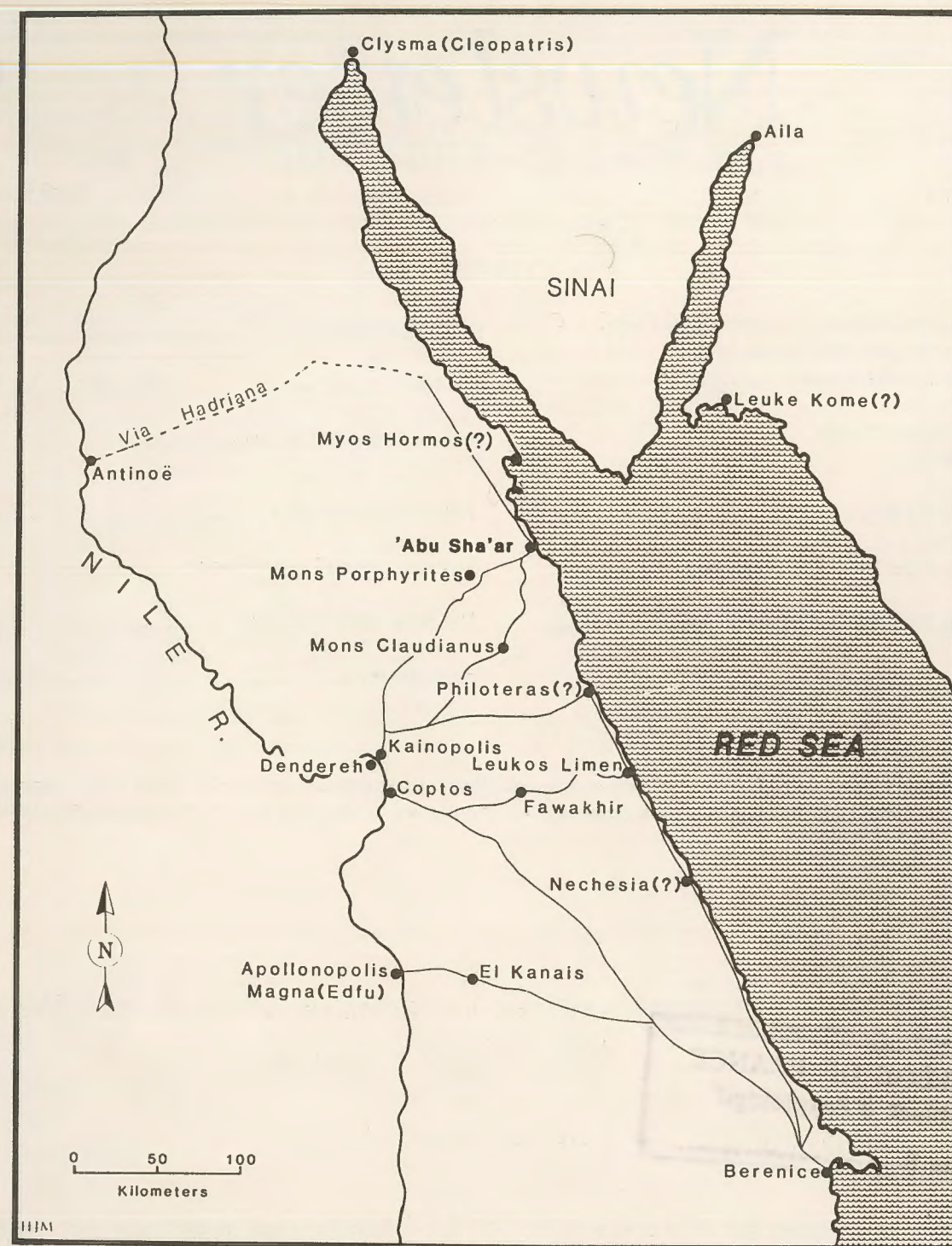


Fig. 1 Red Sea coast in antiquity

Two major areas in and around the fort at 'Abu Sha'ar were excavated in 1990: inside or abutting the fort proper where four major regions were explored at the west gate (Trench E and extension), in the northwest barracks blocks (Trench G), in a section of the main east-west street (Trench K) leading from the west gate to the apsidal building and at the interior east end of the apsidal building itself (Trench D and extensions). These trenches uncovered a total surface area of 183 m<sup>2</sup>. The other region examined was a trash dump north of the fort where seven trenches (C, F, H, I, J, L and M) with a total surface area of 193 m<sup>2</sup> were excavated.

Fieldwork revealed that the fort at 'Abu Sha'ar was an important installation in the late Roman military defense in the region east of the Nile. This was already postulated in the 1987 report and in one other recent publication<sup>5</sup> and was verified by the discovery of 25 fragments of one or more monumental Latin inscriptions - the letters of which were highlighted in red paint - which originally sat above the arch over the west gate (Trench E and extension). The inscriptions faced both outward from the gate/arch and inward, towards the fort interior. Although complete texts were not recovered, extant fragments recorded the emperors Galerius (Caesar in the east under Diocletian from 293-

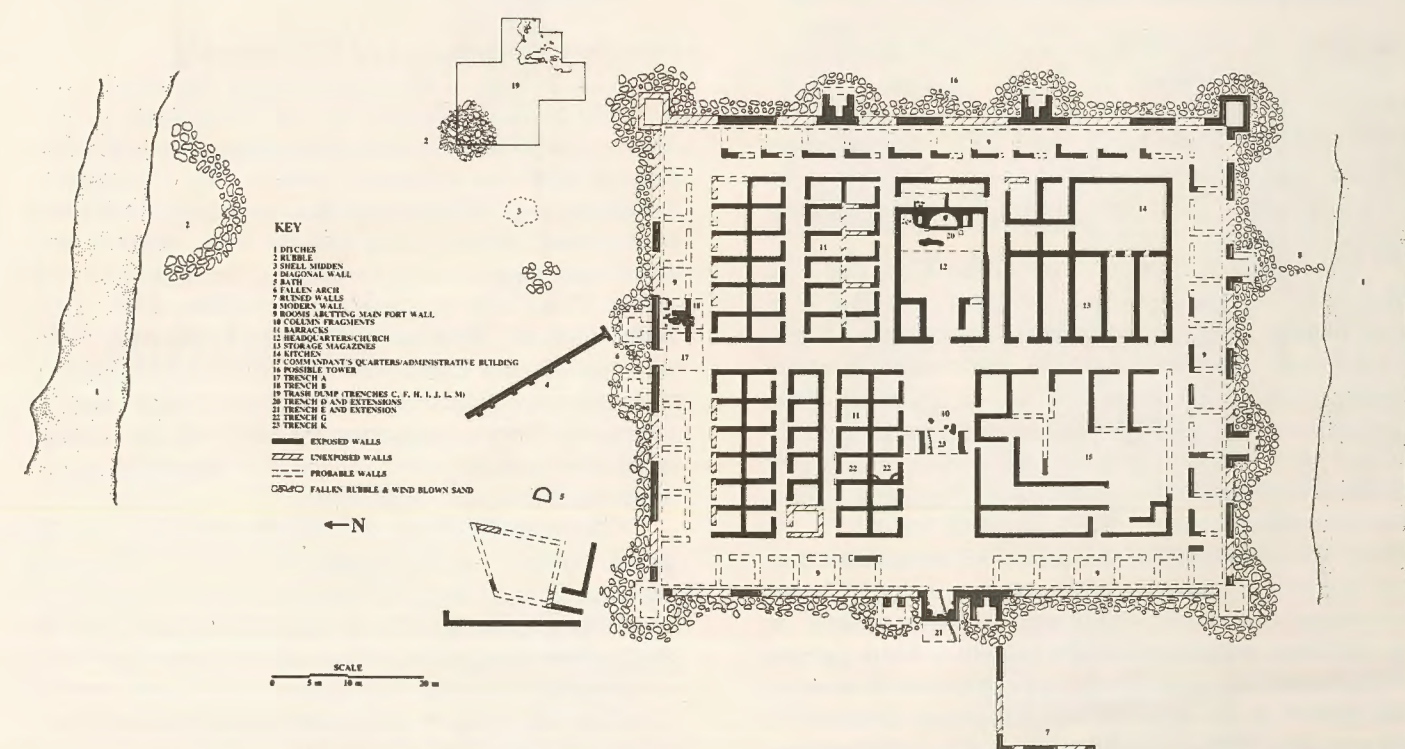
305 and senior Augustus in the east from 305-311), Licinius I (308-324), Maximinus II (Augustus 309-313), and Constantine I (306-337). They also listed Aurelius Maximinus, governor of the area [dux Aegypti Thebaidos utrarumque Libyarum]. That the fort was part of a frontier administrative zone (a *limes*) was revealed by the phrase ... LIMITIBUS APTA IN LITO[RE]<sup>6</sup> (fig. 3). The text, with imperial and provincial nomenclature paralleled in an inscription from the large Roman fort at Luxor, dated A.D. 309-310.<sup>7</sup> The fort at 'Abu Sha'ar was, it seems, constructed as part of the Diocletianic-Constantinian reorganization of the *limes*/frontier in Egypt and throughout the empire in the late third-early fourth century.<sup>8</sup>

The west gate sat between two massive rectangular towers, one to the north, the other to the south. Consols decorated with bead and reel and dentil moulding painted yellow and red projected from above an arch of approximately 12-15 voussoirs. Recessed stone work from the gate-arch area also contained plaster painted red and yellow of an indeterminate design. The interior of the gate was ca. 3.70 m wide and the preserved height of the flanking tower to the south was ca. 3.55 m. Calculating the volume of fallen stone and brick we estimated an original total height of the gate and flanking towers of ca. 5.30 m. The facades of the gate and towers were built of crumbly white gypsum ashlar quarried from the foot of Gebel 'Abu Sha'ar ca. 6 km to the west. Atop the gate and, possibly, the towers were several courses of kiln fired brick. The cores of the towers, like the fort walls, were composed of

large igneous cobbles and small boulders also obtained from the Gebel 'Abu Sha'ar region. Small chinking stones of white gypsum, clearly the by-product from carving the ashlar used in tower and gate construction, also composed portions of the outer fort walls and walls of buildings and rooms inside the fort.

A probe (1 x 1.5 m) excavated in the northeastern corner of the gate area revealed two or three repavings of the street. At some date late in the history of the fort terra cotta water pipes were added which, judging by their relative elevations inside the fort (see *infra*) and here at the gate, brought water into the fort perhaps from a hydraulic installation ca. 940 to the west.<sup>9</sup> Six pivot blocks for the gate survived in excellent condition one of which preserved remains of the original wooden gate made of pine and acacia; iron nails were also found in some of these pivots.

Excavation revealed that two rooms of the northwest barracks blocks (Trench G) were composed of dry laid igneous cobbles, cobbles laid into a mud mortar and chinking stones of white gypsum forming walls ca. 60 cm thick and ca. 95 cm. high. Although none survived *in situ* on any of the exposed barracks walls, it was clear from the heavy mud brick fall encountered during excavations that mud brick walls originally stood on the stone ones. An original mud brick wall height was probably equal to that of the stone walls (i.e. ca. 95 cm) which provided a total reconstructed wall height of the barracks of ca. 1.90 m. The roof of the southern room was made of wood and bundles of



FORT AT 'ABU SHA'AR

Fig. 2 Plan of fort at Abu Sha'ar



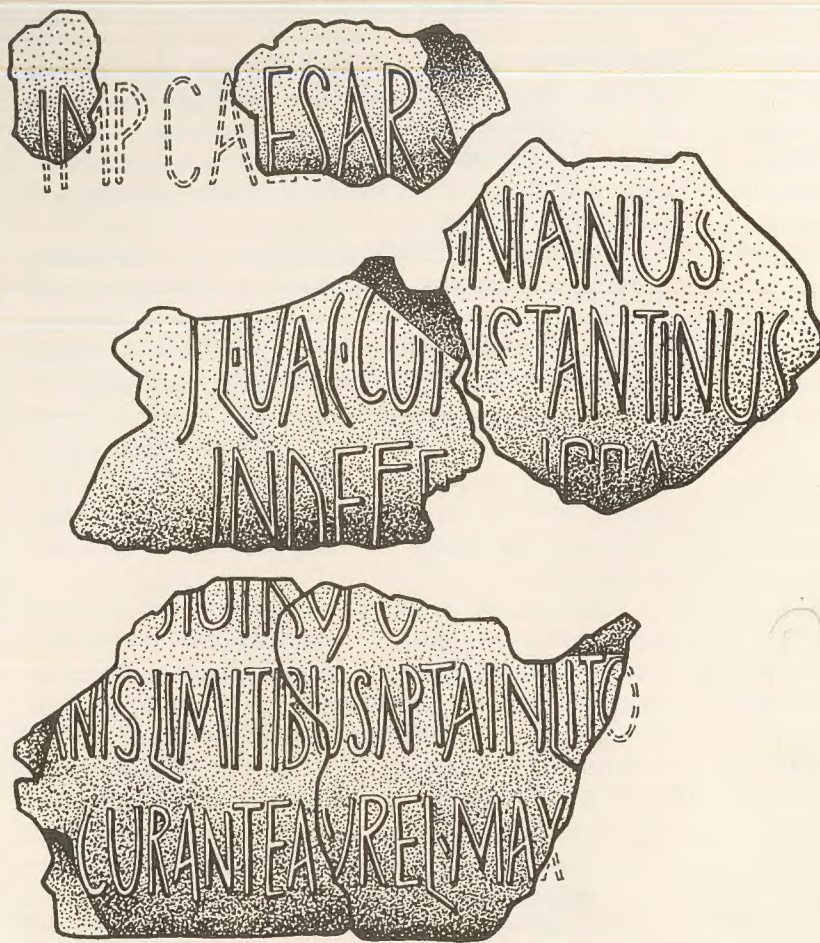


Fig. 3 Part of Latin inscription over the west gate. These are six of the 25 fragments shown smaller than actual size.

half a grass. The floors were paved with white plaster and a 1 x 1.5 m probe beneath the floor in the south room revealed neither artifacts nor habitation of any kind; the probe encountered only sterile beach sand. The south room had two storage bins one at the southwest, the other at the northwest corner. These seem to have been added after the original barracks construction.

Excavation in Trench K across the main east-west street of the fort uncovered two stylobates ca. 4.60-4.70 m apart running parallel to each other. The stylobates flanking the street, composed of igneous cobblestones mortared together, were ca. 63-64 cm wide and ca. 26-27 cm thick. One section of the southern stylobate in the extreme southwestern portion of Trench K near the northern entrance of the putative administrative building/commandant's quarters was substantially larger (ca. 79 cm wide and ca. 35 cm thick). We postulated that this was to accommodate a special dedication, perhaps a statue on a column, of larger dimensions and heavier weight than the other columns on the stylobate. An unusual shaped column of white gypsum with attached base with dimensions approximating those of this portion of the stylobate was discovered discarded at the west gate. Perhaps it originally sat here at the entrance of the "administrative building/commandant's quarters." The other columns lining the stylobate were made of white gypsum, fragments of which lay nearby, but neither the exact dimensions - except diameters: ca. 46-48 cm - nor

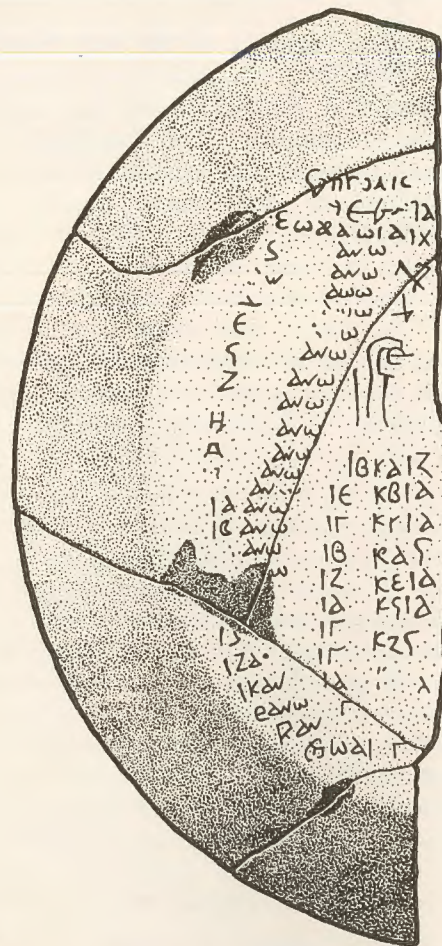


Fig. 4 A military roster, late 3rd/early 4th century, found in the headquarters building.

intercolumnar distances could be determined.

That portion of the street between the barracks and the north stylobate, like the west gate area, seems to have had two or three repavings throughout its history. The street between the stylobates, however, was composed of compacted sand and no more than one phase of use could be discerned. At some later date the street received terra cotta water pipes similar to those at the west gate (see supra). These were laid next to the southern edge of the north stylobate. The relative elevations of the pipes at the west gate (Trench E and extension) were ca. 13 cm higher than those here indicating that water was brought into the fort through the west gate down the street with the ultimate destination perhaps being the putative baptistery in the church at the east end of the street.

The most significant building inside the fort was the apsidal edifice (Trench D and extensions) in the central east area; its importance was already recognized in 1987.<sup>10</sup> This structure was the original headquarters (*principia*). Its position was typical for the location of a *principia*<sup>11</sup> and the discovery in a room behind the apse of a large ostrakon of the late third/early fourth century recording a duty roster (fig. 4) reinforced this identification.<sup>12</sup>

This apsidal building clearly had several phases of use, one of which entailed substantial remodelling. Because of the dearth of datable artifacts it is premature at this point to be certain of the chronology of these various

remodellings/renovations, but at some point the headquarters was either converted into a church or the edifice remodelled to serve the dual function of both headquarters and church. Evidence for a church included the discovery of a Greek inscription bearing crosses dated on paleographic grounds to the fourth-sixth centuries.<sup>13</sup> Abutting the apse to the north was a heavily plastered room with terra cotta water pipes (not *in situ*). This was tentatively labelled a baptistery.<sup>14</sup> The discovery of portions of a human leg bone and pelvis of an adult male wrapped in cloth in front of the apse perhaps indicated the existence of a local saint or martyr cult. Conversion of a *principia* to a *martyrium* is known from at least one other site in North Africa in this period.<sup>15</sup> The presence of a church inside a late Roman fort is not unusual and parallels from elsewhere in the Roman east are known.<sup>16</sup>

Multi-phase use of the building was evident from repaving in the apse area, at least one repaving of the floor in front of the apse and the construction of a crudely built stone storage bin atop fallen roof beams in the northeast-

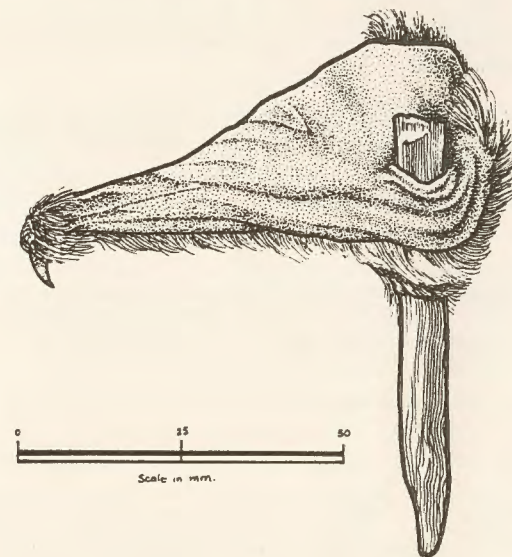


Fig. 6 Actual size. Byproduct of tanning industry. Found in exterior mural trash dump, 3rd/4th century.

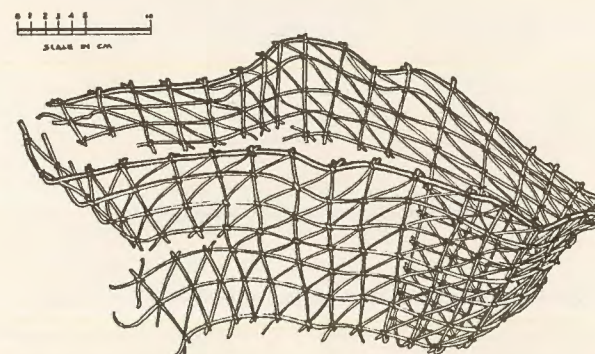


Fig. 5 Made from string and plant fibers. Possibly a bird cage or fish trap. Found in the exterior mural trash dump. Late 3rd/4th century.

ern- most room behind the apse. The stratigraphy of the apsidal building was complex and the area was incompletely excavated in 1990. This edifice received concentrated attention again in the 1991 season.<sup>17</sup>

Excavation of the trash dump outside and north of the fort produced no recognizable architectural finds *in situ*, but quantitatively provided approximately 90% of all artifacts found by the project. The depth of the seven trenches excavated here (C, F, H, I, J, L, M) was shallow, averaging only ca. 50 - 75 cm at which level sterile beach sand was reached. Excavation produced the usual trash dump artifacts: ceramics including lamps, amphoras and other coarse ware, coins, textiles, cordage, basketry, leather, many floral and faunal remains, some ostraca and papyri, etc. There were also several other unusual discoveries: a Roman bird cage or fish trap (fig. 5), evidence of a tanning industry (fig. 6), of stone bowl manufacture and of rope making.

Dates of coins found in the dump were very closely grouped A.D. 284-337. Though some were clearly corroded due to chemical interaction with the soil and debris in which they were deposited, most showed little wear due to circulation suggesting their deposition in the dump soon after minting (i.e. late third-fourth century). The trash dump was a closely dated deposit of the late third-fourth century based not only on the numismatic, but also on the ceramic evidence.

The dump contained no fifth-seventh century material, but we knew from the 1987 season and from trenches excavated inside the fort in 1990 that the fort was in use at that time. After careful examination we postulated that the fifth-seventh century trash dumps were inside the fort. Analysis of a number of shell middens on the southern side of the fort interior in the putative administrative building/commandant's quarters, the *horrea*, and rooms abutting and east of the *horrea* suggested that this was an accurate assumption and comparison with the Roman fort at Mons Claudianus ca. 60 km southwest of 'Abu Sha'ar indicated that the Romans did, indeed, sometimes discard their trash inside their fortifications.<sup>18</sup> The working hypothesis was that in the latest period of the fort's history (*viz.* fifth-seventh centuries) there was a reduction in the size of the garrison and the abandonment - for purposes of habitation or storage - of portions of the southern interior side of the fort which were converted to trash dumps. We excavated these shell middens/dumps in 1991 and they did, indeed, prove to be fifth-seventh century.<sup>19</sup>

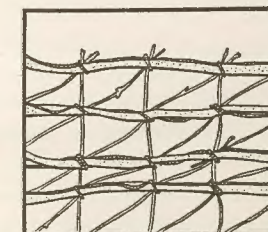


Fig. 5a (detail)



The survey conducted in July 1990 expanded beyond the region surveyed in 1987 and complemented the one undertaken by the University of Delaware in January 1989.<sup>20</sup> The 1990 survey investigated towers, cairns and other installations between the fort at 'Abu Sha'ar and the small fort at the juncture of the Wadi Belih and Wadi Umm Deheis ca. 30 km west of 'Abu Sha'ar. Based on their location and pottery analysis these remains were determined to be Roman in date and probably facilitated traffic between the Nile and the fort at 'Abu Sha'ar in the late third/fourth-seventh centuries. Other artifacts included lithic tools which must be studied to determine their date.<sup>21</sup> The road from the fort at 'Abu Sha'ar bypassed the Wadi Belih fort and headed directly for the fort at Badia' on route to the Nile. The Wadi Belih fort may have functioned as a support facility for traffic from the imperial quarries at Mons Porphyrites or, perhaps, was a way-station on the second century Roman highway, the Via Hadriana, which linked Antinoopolis on the Nile in Middle Egypt with Berenice on the Red Sea coast.<sup>22</sup> Based on evidence obtained from our survey in 1989, the Wadi Belih installation seems to have been abandoned long before the construction of the fort at 'Abu Sha'ar.<sup>23</sup>

## NOTES

1. S.E. Sidebotham, J.A. Riley, H. Hamroutch and H. Barakat, "Fieldwork on the Red Sea Coast: The 1987 Season," *JARCE* 26 (1989): 127-166.
2. S.E. Sidebotham, R.E. Zitterkopf and J.A. Riley, "Survey of the 'Abu Sha'ar - Nile Road," *AJA* 95,4 (1991): forthcoming.
3. Sidebotham, *et al.* (supra n. 1): 127-131.
4. For additional details see Sidebotham, *et al.* (supra n. 1): 136-146; for other installations outside the fort: 146-148.
5. Sidebotham, *et al.* (supra n. 1): 144-145; S.E. Sidebotham, "A *Limes* in the Eastern Desert of Egypt: Myth or Reality?," in V.A. Maxfield and M.J. Dobson, eds., *Roman Frontier Studies 1989. Proceedings of the XVth International Congress of Roman Frontier Studies* (Exeter: University of Exeter Press, 1991): 494-497.
6. On the *limes* as an administrative term for a frontier district from the fourth century on in literary and epigraphic sources see B. Isaac, *The Limits of Empire The Roman Army in the East* (Oxford: Clarendon Press, 1990): 161, 408-410; for the term *limes* in papyri from the fourth century on see P. Mayerson, "The Meaning of the word *Limes* (ⲗⲙⲥ) in the Papyri," *ZPE* 77 (1989): 287-291.
7. Prof. Roger S. Bagnall and Prof. Jennifer A. Sheridan will publish this inscription and they point to the Luxor parallel in M. El-Saghir, J.-C. Golvin, M. Reddé, El-Sayed Hegazy, G. Wagner, *Le camp romain de Louqsor (avec une étude des graffites gréco-romains du temple d'Amon)* (MIFAO 83)(Cairo, 1986): 20-21, 122.

8. For the Diocletianic-Constantinian reorganization of the *limes*/frontier in the east see D. van Berchem, *L'Armée d'Dioclétien et la réforme constantinienne* (Paris, 1952) and Isaac (supra n. 6): 162-171; for Egypt in particular see D. van Berchem, "L'occupation militaire de la Haute Égypte sous Dioclétien," in S. Applebaum, ed., *Roman Frontier Studies 1967 The Proceedings of the Seventh International Congress held at Tel Aviv* (Tel Aviv: Students' Organization of Tel Aviv University, 1971): 123-127.
9. Sidebotham, *et al.* (supra n. 1): 146-147 for a brief description of this hydraulic installation.
10. Sidebotham, *et al.* (supra n. 1): 143.
11. On the location of headquarters buildings see A. Johnson, *Roman Forts of the 1st and 2nd Centuries AD in Britain and the German Provinces* (London: Adam & Charles Black, 1983): 104-108; cf. J. Schwartz, A. Badawy, R. Smith and H. Wild, *Fouilles franco-suissees Rapports II Qar - Q'Er n/Dionysias 1950* (Cairo: IFAO, 1969): plan 2; J.-M. Carrié, "Les *Castra Dionysiados* et l'évolution de l'architecture militaire romaine tardive," *MEFRA* 86,2 (1974): 835-838.
12. Communication from Prof. R.S. Bagnall and J.A. Sheridan who are publishing this ostrakon.
13. Communication from Prof. R.S. Bagnall and J.A. Sheridan who are publishing this inscription.
14. It is unclear whether this church was "Orthodox" or Coptic. On baptism locations in Coptic churches cf. A.J. Butler, *The Ancient Coptic Churches of Egypt* vol. I (Oxford: Clarendon Press, 1884, reprint ed. 1970): 17, 41-43; A.J. Butler, *The Ancient Coptic Churches of Egypt* vol. II (Oxford: Clarendon Press, 1884, reprint ed. 1970): 264-265.
15. M. Lenoir, "Une martyre près des principia à propos du camp et de la basilique d'Ala Miliaria," *MEFRA* 98 (1986): 643-664. I want to thank Anne Haeckl for this citation.
16. Isaac (supra n. 6): 204-208.
17. Results of both the 1990 and 1991 seasons are being prepared for full publication.
18. D.P.S. Peacock and V.A. Maxfield, "Archaeological Reports from Mons Claudianus 1990," (unpublished): 8; cf. J. Bingen, "Quatrième campagne de fouille au Mons Claudianus. Rapport préliminaire," *BIFAO* 90 (1990): 67-72.
19. See n. 17 supra.
20. R.E. Zitterkopf conducted this survey and his report is forthcoming. For the 1989 survey cf. Sidebotham, Zitterkopf and Riley (supra n. 2).
21. For prehistoric lithics along the Red Sea coast see C. Montenat, "Un aperçu des industries préhistoriques du golfe de Suez et du littoral égyptien de la mer rouge," *BIFAO* 86 (1986): 239-255.
22. For the Via Hadriana see Sidebotham, Zitterkopf and Riley (supra n. 2): n. 26.
23. Sidebotham, Zitterkopf and Riley (supra n. 2).

## THE PRESERVATION ON MICROFILM OF COPTIC AND ARABIC MANUSCRIPTS FOR POSTERITY--A SERIOUS CHALLENGE

A Report by  
S. KENT BROWN

Editor's Note: Prof. S. Kent Brown is in the Department of Ancient Scriptures at Brigham Young University, and is a Board member of the American Research Center in Egypt.

Preserving knowledge and particular documents--the raw material from which past cultures can be interpreted--has long been recognized in Egypt, not least, as a major responsibility of civilizations throughout the world. But antiquity apart, an overview even of more recent achievements on the part of academic organizations, foundations and individuals can only be encouraging. Which is as it should be. In the meantime, technological advances promise ever wider access from which "third world" scholars can perhaps benefit the most.

Many records and manuscripts stored, for example, in the ancient orthodox Christian Churches of Ethiopia have been safeguarded by their being recorded *in situ* on microfilm. My own negotiations in Jerusalem eventually allowed the similar filming of some 500 texts, many unique, which are in the current custody of various Christian groups. Simply stated, the laws of the state of Israel allow microfilming of privately owned manuscripts without special permission as long as the texts are not exported in the process of their being copied. This regulation extends to documents owned by churches. Over two extended periods in 1986 and 1988, more than 530 texts in six repositories were filmed, most of which have never been published or studied.

For me personally, it was not the burning of the great library in Alexandria in classical times that inspired my efforts in Egypt. Although that tragedy is recognized as having represented such a universal loss that UNESCO has accepted the invitation of the government of the Arab Republic of Egypt to attempt its replacement. Rather, I recall with absolute clarity, early in March 1979, when I rode the Metro to work at the Coptic Museum in Old Cairo, that I disembarked only to find fire trucks clogging the main thoroughfare and large hoses snaking through alleyways near the Museum. I soon learned that a fire the previous night had virtually destroyed the neighboring, ninth-century Coptic Orthodox Church of the All-Holy Virgin, taking with it more than two-thirds of its 122 manuscripts. The citizens whom I spoke with were greatly saddened, and that fire came to influence my own work for several years.

The loss of the manuscripts and other treasures of that small church initially galvanized the feelings of the wider leadership of Christian Egyptians into seeking outside

assistance in order to save their church's manuscript heritage. Thus it was that during a sabbatical year, under a grant from ARCE, I had opportunity presented to me to microfilm manuscripts of the Coptic Orthodox Church. It seemed almost too good to be true. However, I had no clue that in beginning such an endeavor, in reaching for a microfilming camera, so to speak, I would embark on what sometimes seemed to be a twisting, serpentine trail that for six full years would severely test my patience and professional resolve. An uncomfortable truth is that the Coptic authorities did not really know what their manuscripts contained, and they therefore tended to fear the open scholarly access that microfilmed copies would allow. And therein lies this tale.

Within months of the fire, Archbishop Samuel, who was responsible at the time for the Church's preservation program, formally appealed for outside aid through the American Embassy in Cairo. Mine was the only response. With support from the Genealogical Society of Utah (GSU), the American Research Center in Egypt and the Smithsonian Institution, Mr. Roy Holton of GSU and I went to Egypt in June 1980 to assess whether or not such a project was feasible and, if so, its size and any complications that might arise. By inspecting the 16 major repositories, we learned that the Coptic Church possesses some 6700 manuscripts, representing about 3.5 million pages of text, most of which are in reasonably good shape, considering that a few date from as early as the sixth century. Most are medieval and only about ten percent of them have been copied during the last two centuries.

With the backing of the National Endowment for the Humanities and the Mormon Archeology and Research Foundation, established by Mr. and Mrs. Wallace Tanner of Scottsdale, Arizona, we reached an agreement with the Coptic authorities to microfilm all of the Church's manuscripts, not omitting one, a point on which Archbishop Samuel had been adamant.

However, by the time we returned in 1983, much had changed. We found ourselves addressing a different person, the very pleasant Archbishop Athanasius of Beni Suef. As a result of two unforeseen occurrences, the archbishop represented a committee of archbishops. The Church's patriarch, Pope Shenouda III had been exiled to a monastery in Egypt's western desert by President Anwar el-Sadat and sadly Archbishop Samuel had been killed a few months later in the hail of gunfire which took the life of Mr. Sadat. While I personally believe that, had Archbishop Samuel lived, events would have turned out quite



differently, even so it must be recorded that the Patriarch generously made available a suite of rooms in his new residence near Cairo, for use as our headquarters. Although exiled, he knew enough about our effort to give it his support.

Even people of good will can occasionally misunderstand one another. Perhaps we underestimated the background tensions of Coptic Egypt. As noted, the fear was real in the minds of certain Copts that once the hitherto unstudied manuscripts were out of their immediate control any number of things could happen, including the publication of embarrassing incidents or past events that might lead to renewed tensions between the Coptic minority in Egypt, or elsewhere, and a Muslim majority. While we tried to respect this deep concern, it was to become a major issue yet to be negotiated away.

I have never sensed any hostility from Copts with whom I worked and associated. Indeed, in all probability, they trusted my word and that of my colleagues. But once my colleagues and I had left the University, there seemed no guarantee that our successors would respect agreements between the Church and Brigham Young University. Thus, fear was projected well into the future.

The project was eventually set up in August 1984 in Cairo, but it soon ran into a series of odd occurrences. With the Patriarch fully informed, we began training our recently hired camera operators by filming manuscripts in the patriarchal library as instructional exercises, while awaiting governmental permission from the Permanent Committee of the Egyptian Antiquities Organization (EAO) which would allow us to begin in earnest.

Egyptian law defines any artifact older than 100 years as an antiquity and national treasure. Understandably, that law was designed to protect Egypt's treasures from further plundering. The regulation, of course, covers virtually every manuscript owned by the Coptic Church. And in light of this, just before our team arrived in Egypt to set up the project, the Church's committee which oversees the preservation of its ancient heritage convinced other Coptic authorities that the Church should apply to the Permanent Committee of EAO for permission to microfilm.

On the morning of November 18, 1984, our Cairo supervisor, Dr. William Macomber, boarded a Metro train for our headquarters where he was to deposit a developed roll of 35mm film containing color photographs of important manuscript illuminations. The film did not arrive that day. Dr. Macomber's valise was stolen by a small gang, about three in number. To our puzzled relief, two weeks later the briefcase and its contents--including the film but minus about \$100 in cash--was recovered at a small furniture shop in nearby Heliopolis. Rumors pointed away from professional thieves, but we could learn nothing more. Be that as it may, three weeks thereafter we were ordered to stop filming by the security police and were required to remove our cameras from the library.

When I arrived in Cairo a couple of weeks after this work stoppage, Dr. Macomber and I contacted Dr. Richard



The entry to the Coptic Museum where we were allowed to film more than 500 manuscripts. Photo: Dr. S. Kent Brown.



A cupboard of manuscripts at Deir el-Muharraaq, near Asyut, all in excellent shape. We did not film here even though we were allowed to examine the collection of 720 manuscripts in 1980. The monastery is built on the spot where tradition says that the Holy Family stayed during their exile brought about by Herod's actions. Photo: Dr. S. Kent Brown.



Eric Erickson (background), our micrographics consultant from the Genealogical Society of Utah, is training our camera operator, Mr. Tuhutmos Ramzy (October 1984).

Photo: Dr. S. Kent Brown.

Verdery, then ARCE's Cairo Director. From him we carried a letter of inquiry about the matter to Dr. Ahmed Kadry, then Chairman of EAO. To our pleasant surprise we learned that he had already initiated an internal memo to the Egyptian Security office asking for a resolution to whatever obstacle had arisen. (Incidentally, I was never told directly what troubled the Security people and it seemed inappropriate to ask.) Dr. Kadry said that there had been a misunderstanding which he would solve within days; and he did.

At this point, we recognized that part of our difficulty lay in the fact that the project had still to be discussed by the Permanent Committee of the EAO. Scheduled for the monthly meeting in November 1984, discussion was postponed when it was rumored that the Egyptian Security authorities intended to intervene. By the time of the December meeting, the Security had ordered the training exercises stopped. January 1985 passed with the problem still under their review. It was not until February that the Church's proposal submitted the previous July came to the Permanent Committee: astonishingly--to us--it was voted down. We were stunned. A negative vote was unprecedented and seemed quite incongruous with a remark Dr. Kadry had made to me in January: "I told the Security Organization that I wish we had twenty projects in Egypt like yours."

It later transpired that our problem did not lie with members of the Permanent Committee. Influential figures in the High Coptic Institute had opposed the project and, despite our agreement with the Church, had urged acquaintances on EAO's committee to reject the application. There was dissension so to speak, within the Church itself. Their spoken objection repeated the theme: "How do we know that the Americans will not break their word and, without our knowledge and consent, allow anyone to publish from the manuscripts which are our sacred heritage?" To be sure, to them this appeared a vital and legitimate issue; but on the other hand the authorities had already agreed to allow both the filming to proceed and the film to be placed in the public domain?

The fear of governmental interference clearly underlies the thinking of many Copts. It is not a matter of whether or not individual officials are themselves persons of good will. A barrier also exists in the minds of certain Coptic authorities which does not allow them to cooperate comfortably with government representatives. Further, such concern runs generally throughout the Egyptian Christian community, as responses to our later requests to film in other text repositories appeared to indicate. Indeed this demonstrates a pattern that can be seen in other societies and is certainly not one limited to any region of the globe. Nevertheless a real dilemma resulted for us, since it was on clear conditions that the Endowment had made an award and the Foundation organized by Mr. and Mrs. Tanner had promised matching support.

In April our spirits were raised when one of our steady supporters, Mr. Mirrit Boutros Ghali, then President of the Society of Coptic Archaeology, arranged for me to

meet with His Holiness. On May 9, Mr. Ghali and I met with the Patriarch and, incidentally, used the occasion to present him with copies of the 28 rolls of microfilm photographed during the extensive training period of the previous fall. (We had filmed 361 texts, although the quality of these early photographs was not always what we wished because of their experimental character.) The Patriarch affirmed--and this is critical--that he would be willing to continue the work if the EAO agreed. The only notice which he personally had received, of course, consisted of EAO's denial of permission. He also appointed a committee to assist in resolving difficulties with people in the High Coptic Institute. But in fact nothing was ever resolved, despite Mr. Ghali's best diplomatic efforts, for intractable opponents to the project sat on the committee overseeing the Church's antiquities and reported directly to His Holiness.

Four days later, after Dr. Kadry, the EAO chairman, again indicated his support, Mr. Ghali and I presented him with a letter which proposed a joint microfilming project between Brigham Young University and EAO. Once again, he personally approved it and promised to treat it as an emergency measure. But regrettably, the charter of this proposal served only to deepen our difficulties with certain Church authorities.

Co-operation with the Egyptian Antiquities Organization never posed any problem for us. We welcomed the fact that the Organization would assign an EAO inspector to work with our team. But for some in the High Coptic Institute, our redefined relationship with EAO represented a substantial change in the project's organization, seemingly relegated the Church to a less than satisfactory role, requiring that the Church withdraw completely. And that, for the present at least, is effectively what has happened.

What more might we have done? Did we run up against an elusive cultural barrier between east and west? Archbishop Samuel had spent considerable time in the United States and appeared unconcerned about the fact that a foreign group had responded to his plea. To be sure, our initial negotiating sessions with him in the summer of 1980, before surveying the libraries, were tough. He was properly unwilling to sell the Coptic literary heritage at any price. He demanded guarantees about how the filmed texts were to be handled outside of Egypt. But his associates, who had experienced few or no extended periods abroad, tended to be more cautious than he, particularly in the matter of foreign assistance. The depth of this issue can be gauged by the failure of the late Professor Aziz S. Atiya, one of the most respected and best known Copts of this century, to salvage the project on our behalf. One report that came back to us indicated that Atiya's words were dismissed by the project's opponents as merely representing "the Americans".

Meantime, on July 24, 1985, our amended application was approved and a permit was awarded by the Permanent Committee. A significant milestone, I thought. Then I learned that the debate over the proposal had lasted two hours. Because no enterprise of this nature had been



undertaken since the 1952 Revolution, it seemed a major breakthrough. The last such effort in Egypt, in fact, was that organized by the same Professor Atiya, then of the University of Alexandria, to microfilm the holdings at ST. Catherine's Monastery in the Sinai desert for the Library of Congress.

Dr. Kadry informed ARCE of the award, but to our consternation subsequent attempts to contact Church authorities went unacknowledged. For instance, Mr. Steven Baldrige, by then our Cairo supervisor, wrote a letter to Pope Shenouda in February 1986, informing His Holiness that all governmental clearances—including those from Security—had been received and asking that the project resume. There was no reply. The only word from the Church came in a telephone conversation six weeks later. Bishop Dioscoros, the liaison between the Church and our team, told me after he had seen the Patriarch that His Holiness regretted he had no time to see me. Then the bishop indicated, "He is refusing your project." It transpires that the Patriarch had actually said that he was not making a final refusal, but needed guarantees from the University that the promises in the original agreement between the Church and the University would indeed be honored on our side. I had written several letters to Bishop Dioscoros between November 1985 and March 1986 in an attempt to assure him and the Patriarch that the University would abide by its earlier commitment, but I do not know to this day whether His Holiness ever saw or heard of any of them.

A significant dimension of our difficulties with Church authorities concerns the link between unique possession of a treasured object and one's identity. Anyone who had observed the strong identity between the Schomberg collection and Harlem, despite the old building being a fire hazard, should have experienced no difficulty in comprehending this. In some ways it makes all the issues more intelligible. Perhaps it was also the fact that EAO was to receive a copy of the microfilm under the revised application, that, in the final analysis, erected an insurmountable wall for the Copts. One of its representatives had told me that the Church would like to have made a copy of the film available to the Antiquities authorities. But the *guarantee* that the EAO would possess a copy—if I understand the persons remarks correctly—was perceived as decisively different from a gift offered by the Church. This issue was apparently compounded by the Copts' minority status. The manuscripts were seen as the one treasured—even sacred—possession that was not in the physical control of others. Taken together, the texts constituted a unique repository of Coptic heritage that had not been shared with anyone else. If it were to pass into the Egyptian public domain, and further afield, something of the mystic Coptic heritage or character could be irreparably lost or damaged forever.

Against such hostile held beliefs, what was the worth of my protestations that a copy of the microfilm was to be stored against the ravages of time in GSU's Granite Mountain Record Vault, one of the best storage facilities in the

world? In any event, the authorities of the Egyptian Church did what they honestly thought best, even though the manuscripts are still at risk to fire, insects and other natural and human forces.

We Americans are not a fatalistic nation. It behoved us, we felt, to explore other quality options in order to justify the support of the Endowment, ARCE and the Momon Archaeology and Research Foundation. Mr. Baldrige contacted the director of a prominent Christian organization in Cairo to learn whether we could microfilm its manuscripts. When it became clear to the organization's director that we would film only under the supervision of EAO, he too cooled to the idea. Mr. Baldrige then contacted other Christian groups in order to learn whether they would be willing to allow us to film their texts. But little was forthcoming. For the time being, in Cairo at least, our project was dead, but this was difficult for those brought up in the American culture to accept.

On September 15, 1986, I sent one last letter to the Coptic Patriarch asking again that we be allowed to resume microfilming, but stipulating that if we heard nothing by November 30 we would assume the project to be at an end. We realistically expected no reply and none came. Only then, I wrote Dr. Kadry that it seemed fruitless to continue pestering the authorities of the Church. In his brief reply, Dr. Kadry acknowledge the cessation of our proposed joint project. Even so, I had not given up all hope of filming important Christian texts in Egypt, and there is a happy footnote. Dr. Gawdat Gabra, formerly Director General of the Coptic Museum in Old Cairo, knew of the value of preserving manuscripts on film. After waiting an appropriate length of time, I wrote to him requesting permission to film in the Museum collection. To our relief, EAO's Museum Council approved this request in March. Mr. Baldrige and Mr. Tohotmoss Ramzy moved equipment into the Museum on April 21, 1987, and in the next three months microfilmed 500 important manuscripts in the Museum's collection as well as dozens of partial texts in the aggregate.

In hindsight, it may have been better to have contacted EAO when we were still in the planning stages of



Decorated opening pages of volume of the Easter Mass. About 350 years old. Deir el-Muharraq. Photo: Dr. S. Kent Brown.

the project in order to gain a clear sense of what we could and could not do. After we became caught between those who supported the initial project in Egypt and those who did not, that game was lost.

As an addendum, it should be noted that our inventory of the entire aggregate of filmed manuscripts is about ninety per cent complete. Because the descriptive inventory will cover many hundreds of pages. Dr. Macomber is working on an index that will make the collection of filmed manuscripts more accessible to interested scholars. Our intention is to make this index available on RLIN, an electronic system that links a number of research libraries in the United States.

Not every report on a research project can detail unambiguous success. And there is always much to be learned from failures and reverses. I decided to detail the difficulties and frustrations that we encountered in our attempt to secure and advance scholarship in Egypt as well as in the United States, because analysis of such experiences can also be of benefit to the world community of scholars and all concerned with cultural interaction. Unfortunately, it is of course not certain whether the manuscripts belonging to the Egyptian Coptic Church will ever be filmed. And if they are, it is still not clear whether or not they will be made available to the scholarly community. But I, for one, continue to live in hope.



A recent photo of Martha Roy, taken in the offices of the Ford Foundation, Cairo, January 1991.

## SPOTLIGHT: MARTHA ROY

Martha Roy, who has lived in Egypt all her life, has just completed the first musical transcription of the Coptic liturgy. This work, which, it is hoped, will soon be published, was undertaken in association with Ragim Moftah, head of the Music Section of the Coptic Institute of Higher Studies, and Margaret Toth, a student of Bela Bartok, who teaches music at the Coptic Seminary. It is a major achievement for Egyptian, Coptic liturgical and musical history studies.

While the texts of the Coptic liturgy have long been published and studied, the music has never before been transcribed. As Dr. Roy put it in an interview at the Ford Foundation Office in Cairo last January, "You cannot separate Coptic music from the Coptic liturgy" as all music is related to the church calendar and the context in which it is performed.

Martha Roy, a member of ARCE since 1960, was born in Egypt to Presbyterian missionary parents. Her father was one of the founders of Schutz American School, which Martha attended as a young girl. She attended Muskingum College in New Concord, Ohio, and returned to Egypt in 1935 and was assigned to teach in the American School for Girls in Luxor (now known as the Salaam School for Girls), where she taught English and French for 20 years. In 1955 she became the Assistant Principal of the American College for Girls in Cairo, a post she held for fifteen years, after which she moved on to the Middle East Council of Churches to preside over studies in music and liturgy.

She studied Coptic music with Willard Rhodes at Columbia University, and upon the completion of those studies (which led to a doctoral degree) was asked by Bishop Samwil, who was widely appreciated for the stimulus he gave to a study of all things Coptic and whose death in 1981 was deeply mourned, to turn her attention to the Coptic liturgy. Gradually her work led to further studies in Coptic language and religion, and to an association with Mr. Moftah and Miss Toth. She was decorated in 1978 by President Sadat for her services to education.

Today, Dr. Roy continues to work at the Institute of Music Education at Helwan University, teaching in the graduate program (history and analysis of music) and helping out with the organization of the English-language library. She has helped countless students pursue their own research by giving them leads to further studies available in the printed sources. In her various roles as teacher through a long and illustrious career in Egypt, she has gained many friends.

Dr. Roy is the author of articles on Coptic music in the new *Coptic Encyclopedia*, recently published by Macmillan.

Terry Walz



**SPEAKERS AT THE  
ANNUAL MEETING OF  
THE AMERICAN RESEARCH CENTER  
IN EGYPT**

BOSTON, APRIL 26-28, 1991

- Laila Abdel-Malek** (Museum of Fine Arts, Boston)  
"A Woven Icon from Egypt"
- James P. Allen** (Metropolitan Museum of Art)  
"Funerary Texts From Lisht South"
- Khaled Asfour** (Massachusetts Institute of Technology)  
"Westernization within a Traditional Context"
- Susan H. Auth** (Newark Museum)  
"A Mix of Cultures on a Ptolemaic Faience Bowl"
- William D. Barry** (University of the Puget Sound)  
"Caracalla and the Massacre at Alexandria in AD 215"
- Kirk Beattie** (Simmons College)  
"The 1952 Coup Revisited"
- Lanny Bell** (University of Chicago)  
"Divine Aspects of Conception and Birth: Why did the Ancient Egyptians Believe Their Kings Were Gods?"
- David Berg** (University of Toronto)  
"Quid pro quo: Oracles and Donation Stelae"
- Lawrence Berman** (Cleveland Museum of Art)  
"An Eighteenth Dynasty Coffin of a Noble Lady"
- Jonathan Bloom** (Richmond, New Hampshire)  
"The Minaret of the Mosque of Tulun"
- Edwin C. Brock** (Canadian Institute in Egypt)  
"The Iconography of the 'Richi' Coffin"
- Edward Brovarski** (Museum of Fine Arts, Boston)  
"The Louvre Mastabas of Akethotep, and Lexicographical Notes on Ancient Egyptian Jewellery"
- Betsy M. Bryan** (Johns Hopkins University)  
"Glazed Steatite Figures of Amenhotep III"
- Stanley M. Burstein**  
(California State University at Los Angeles)  
"Alexander as Pharaoh: A Scholarly Myth"
- Avriel Butovsky** (Harvard University)  
"Dr. Sayyid 'Uways on the Family and Modernity in Egypt"
- Paul H. Chapman**  
(Yale University, Harvard Medical School)  
"The Meaning of *tp3w* in the Smith Surgical Papyrus"
- Eric H. Cline** (University of Pennsylvania)  
"Egyptians and Aegyptiaca in the Late Bronze Age Aegean"

- Ralph Coury** (Randolph-Macon College)  
"The Politics of the Funereal: The Tomb of Saad Zaghlul"
- Brigit Crowell** (University of Pennsylvania)  
"The Dresses of Naga-ed-Der Cemetery 100: Textiles as Artifacts"
- John Charles Deaton** (Richmond, Virginia)  
"On the Origin of the Legendary Island under the Great Pyramid"
- Diana Delia** (Texas A&M University)  
"The Refreshing Water of Osiris"
- Leo Depuydt** (Yale University)  
"The Date of Piankhy's Invasion and the Chronology of the Twenty-fifth Dynasty"
- Peter F. Dorman** (Oriental Institute)  
"Luxor Temple and Medinet Habu: A Preliminary Report on the 1990-91 Season of the Epigraphic Survey"
- Jonathan Elias** (University of Chicago)  
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- Earl L. Ertman** (University of Akron)  
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- Robert L. Folk** (University of Texas at Austin)  
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- Susan Tower Hollis** (Scripps College)  
"Is the Figure on Neith's Standard a Shield?"

- Sally B. Johnson** (Institute of Fine Arts)  
"Suggested Nomenclature for Uraeus Cobras"
- Laila Rashad Kamel** (Association for the Protection of the Environment, Cairo)  
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- C. A. Keller** (University of California at Berkeley)  
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- Arielle P. Kozloff** (Cleveland Museum of Art)  
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**Sherifa Zuhur** (Massachusetts Institute of Technology)  
 "Politicizing Gender in Contemporary Egypt"

### FIRST WINNER OF THE McHUGH AWARD:

*Renee Friedman*

The WILLIAM P. MCHUGH MEMORIAL FUND was established in 1989 in honor of Bill McHugh, an anthropologist and field archaeologist who had a passion for paleoarchaeology. Bill, a member of ARCE for 20 years, spent many field seasons in Egypt, including five expeditions to the Western Desert, many in association with the U.S. Geological Survey. He became fascinated by the idea that an extensive system of ancient rivers supported the earliest settlements in northeastern Africa, predating the development of settlements along the Nile, and he was particularly anxious to use modern technologies to help identify the courses of these ancient and now dead riverbeds. Bill, who also carried out field work on North American Indian archaeology, was in the process of proposing a new time-table of human occupation of the Sahara when he unexpectedly died.

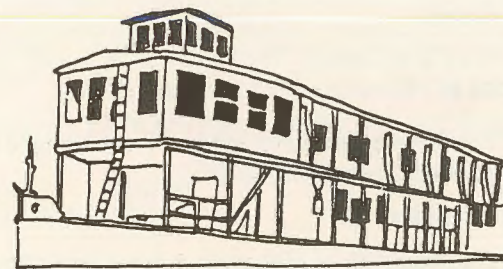
The McHugh Memorial Fund is an annual award given to students of paleoarchaeology in Egypt and is open to anyone demonstrating a capacity for independent research in the area. It is administered by ARCE in conjunction with the McHugh family. For students and scholars wishing to know more about the award, they should write the ARCE office in New York. This year the award is in the amount of \$300 and may be used for travel or for the purchase of equipment or needed books or other research tools.

This year is the first year that an award can be given, and the first honoree is Renee Friedman of the University of California at Berkeley who is currently working on settlement ceramics of the predynastic period, primarily the material from Hierakonpolis and Neqada. Ms. Friedman has worked closely with Michael Hoffman at Hierakonpolis and is currently coordinating a publication in his honor, "The Followers of Horus."

## 1990 YEAR-END CAMPAIGN

ARCE's first year-end was a smashing success! More than \$3,200 came in from members across the country, giving a holiday boost to ARCE's endowment and continued growth. Your gifts are acknowledged here with our appreciation.

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 Edward L. Zellmer  
 Elizabeth Zito



## NEWS FROM CAIRO

By April 1991, we started to breathe more easily here at ARCE and the tension generated by the Gulf war was no longer felt. Generally, the situation in Cairo remained calm during hostilities except for a few student demonstrations and other minor incidents. However, the war weighed heavily on us and everyone else. Cairo remained almost without tourists, an unusual sight for those used to the multicolor and noisy groups hobbling from one bazaar to another. The tourist scene remained practically the same throughout the summer.

The archeological season has been very sluggish. Very few expeditions ventured to come and others unfortunately had at the last minute to cancel their trips. The summer proved better and many expeditions were able to come and complete their work without a hitch. Mark Lehner with a team including David Goodman joined Dr. Zahi Hawass' dig on the Pyramid plateau. Almost all other expeditions scheduled to come were able to: Robert Wenke and Douglas Brewer to Mendes; Henry Wright and Sharon Herbert to Coptos; Donald Ryan, Valley of the Kings; James Harrell, ancient quarries; Steve Sidebotham, Abu Sha' ar/Deir Umm Deheis; Kathryn Bard, Naga Hamadi, and Otto Schaden, Western Valley of the Kings.

We opened the post-war season with a seminar given by Ambassador Tahseen Basheer on the Middle East in the post-Gulf era. It was well attended and generated considerable and interesting discussion.

The ARCE Computer Center's program started to operate at full capacity and scores of computer training fellows from various institutions, including the EAO, completed their training under the able leadership of Tony Saleh.

The library has been computerized and we plan a new addition to it soon--a data bank to serve Egyptian and international scholars. In addition, the library has been given a clean wash--dusting and fumigation, and it looks beautiful and is healthier now. Miss Nawal Abdallah, our new librarian, has done a very good job organizing the library and making it easier to use. Her presence made it possible for us to open the library up to a wider public, especially Egyptian scholars. The "ARCE Authors" shelf is filling up, thanks to the response of many of our generous fellows (see thank you note elsewhere in this issue).

Our search for a new facility has run aground due to shortages in funds. Volunteer benefactors among our former fellows in particular are encouraged to come forth and declare their intentions. However, we have tried to make the existing facility a little more presentable and liveable. Those of our readers who are familiar with the place will be relieved to know that we have put the second bathroom into operation and remodeled both bathrooms. One of these days, we may find a budget for a painting job.

The research clearance for fellows remained the most disturbing issue of the season. After denying us a clear answer for the whole season, the Ministry of Education informed us in May of a change in the clearance rules. We found the new regulations most unsettling since they required our fellows, as well as those of Fulbright and other foreign scholars, to be supervised on a one to one basis each by an Egyptian professor. We have been working hard to change this arrangement and hopefully it will be resolved soon. In the meantime, however, our fellows for 1991-92 have been waiting for the Egyptian government to restore freedom of inquiry and normalize relations with the foreign scholarly community.

In June, another problem hit us hard. The Ministry of Manpower started to apply the foreign labor law on the archeological expeditions and continued to do so until September, despite protest from the chairman of the EAO, Dr. Muhammad Ibrahim Bakr, and our repeated appeals. It was a relief when Dr. Bakr called me a few days ago to say that he had succeeded in securing an exemption for our missions from the labor laws since we are a cultural institution and not a business firm.

On September 10th, the ARCE staff and friends celebrated Amira Khattab's 25th anniversary of service to the center. Despite a nagging cold, Amira looked radiant and ready for the next twenty-five years. Congratulations to Amira. On the other hand, the center will miss Albert Abdel Ahad who has just retired after his 25th year of service to ARCE. Albert, like Amira, has been an inseparable part of the ARCE image and will be missed by all those who have known him and enjoyed his humor. A party is being prepared to honor Albert.

*Iliya Harik*



## FRIENDS OF ARCE LIBRARY, CAIRO

The director of ARCE would like to personally thank friends and former fellows who have responded to their call and sent copies of their publications for the library. Thanks are also due to those who have sent us copies of their publications for other books for the exchange program with Cairo University.

### BOOKS

Bacharach, Jere L.:

- Critchlow *Islamic patterns*
- Kramer *Humanism in the Renaissance of Islam*
- Rosenthal *Gambling in Islam*
- al-Khali *Republic of Fear*
- Yusuf *Economic History of Syria 10/11 Century*

Beinin, Joel: *Was the Red Flag Flying There*

Beinin & Lockman: *Workers on the Nile*

Brewer, Douglas J. and Brewer, Renee F.: *Fish and Fishing in Ancient Egypt*

Cantori, Louis J. and Harik, Iliya: *Local Politics and Development in the Middle East*

Crabbs, Jack: *The Writing of History in Nineteenth-Century Egypt: A Study in National Transformation*

Crecelius, Daniel: *The Roots of Modern Egypt*

Ferne, Robert A. and Ferne, Elizabeth W. *Nubian Ethnographies*

Gallagher, Nancy E.: *Egypt's Other Wars*

Gamal, Adel S. (ed.), *Diwan Shi'r Hatim be Abdallah al Ta'i* (ed. with Dr. Shawki Dayf), *Shi'r al-Ahwas al-Ansari*

Harik, Iliya F.: *The Political Mobilization of Peasants*

Rabie, Hassanein: *The Financial System of Egypt*

Reid, Donald: *Cairo University and the Making of Modern Egypt*

Rouchdy, Aleya: *Nubians and the Nubian Language in Contemporary Egypt*

Staffa, Susan: *Conquest and Fusion, the Social Evolution of Cairo A.D. 642-1850*

### ARTICLES

Roger Allen

*World Literature Today*, (Spring 1986, Winter 1989)

"The Novella in Arabic: A Study in Fictional Genres"

"Contemporary Egyptian Literature"

Pierre Cashia

"In a Glass Darkly: The Faintness of Islamic Inspiration in Modern Arabic Literature" (1984)

"The Development of a Modern Prose Style in Arabic Literature" (part 1, 1989)

Daniel Crecelius

"The Waqfiyah of Muhammad Bey Abu al-Dhahab"  
"Sa'udi-Egyptian Relations"

"Egypt's Reawakening Interest in Palestine During the Regimes of Ali Bey-al-Kabir and Muhammad Bey Abu al-Dhahab: 1760-1775"

*Revue d'Histoire Maghrebine*

Richard Adams

"The Effects of International Remittances on Poverty, Inequality and Development in Rural Egypt"  
Research Report No. 3

Edna R. Russmann

"Harwa as Precursor of Mentuemhat"

## DONORS TO THE ENDOWMENT FUND AND TO THE CAIRO CENTER LIBRARY FUNDS 1990-91

During the annual membership appeal for 1990-91 membership year, we received donations totalling \$385 for the Cairo Center Library and \$350 for the ARCE endowment. The latter excludes contributions that have been sent by members as part of their Lotus Club and Life memberships.

We wish to thank publicly each of the contributors listed below who earmarked a little extra--a sometimes a lot more--for ARCE programs and long-term well-being.

### Library Fund Contributors

- Richard H. Adams, Jr.
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- Joyce S. Cohrs
- Mrs. J. K. Cooke
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- Marc A. Nagelberg
- Mr. and Mrs. Joseph Parker
- Joseph W. Sanger
- Thilo Steinschulte

## ARCE ESTABLISHES CONSERVATION FUND FOR EAO

The American Research Center in Egypt has opened a Conservation Fund for the Egyptian Antiquities Organization, the aim of which is to collect funds for the purchase of materials needed for the conservation of Egyptian monuments. The idea for the fund grew out of the visit to the U.S. of Dr. Shawki Nakhla, general director of the Department of Research and Conservation, who attended the annual meeting of ARCE in April. During his time in this country, Dr. Nakhla discussed the current work being done on the monuments in Egypt, and expressed the desire to establish a fund that would enable his department to receive materials desperately needed for conservation yet unavailable in Egypt. As Dr. Muhammad I. Bakr, chairman of the EAO, wrote Terry Walz, the New York director of ARCE, in May, "These materials are not by any way available in the Egyptian market and the need for them is urgent for the salvage of Egyptian antiquities."

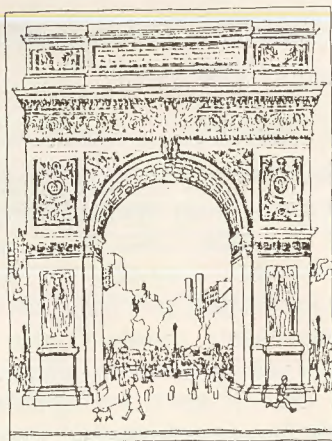
The establishment of the fund coincided with the appearance of an article in the *Traveler Magazine* by John Anthony West, entitled "Save the Seven," a feature on the environmental damage being done to seven great wonders of the world, including the monument of the Nile Valley. Readers were asked to send a contribution of \$50 to the American Research Center in Egypt for the purchase of conservation materials, and in return ARCE sent out a specially designed "Save the Seven" T-shirt that was donated by the *Traveler*.

ARCE members are urged to contribute to the Conservation Fund, so if you would like to receive the attractive T-shirt, please forward your contribution of \$50 to the New York office.

We are extremely pleased to be able to provide this assistance to the EAO, and we are thankful to Mr. West for mentioning us to *Traveler Magazine* when it was in editorial stages.







## NEWS FROM NEW YORK

For additional information on local arrangements, contact Dr. Jere Bacharach, ARCE Local Arrangements, Department of History, University of Washington, Seattle, WA 98195.

### The 1991 Symposium in New York

"Egypt's Final Glory: The Art of the Late Period" is the theme of the 1991 ARCE symposium to be held in New York. The speakers include Harry James, Herman de Meulenaere, Jack Josephson, Gay Robins, and Edna R. Russmann; the moderator is James Romano. The program will be honoring Bernard V. Bothmer, who is the foremost authority on the great art of this period. The symposium is scheduled to be held December 7 at New York University. A special walk through the Metropolitan Museum of Art on December 6th will be led by Dr. Romano. For further details, contact the New York office.

### People in the News

Bill Moyers weekly program on public television presented a five part series called "The Arab World" in late March and early April. Featured in the program which discussed the current situation in the Middle East were: President Afaf Lutfi al-Sayyid Marsot of the University of California in Los Angeles, Board Member Michael W. Suleiman of Kansas State University, member Yvonne Yazbeck Haddad of the University of Massachusetts, and former Board Member Charles Issawi professor emeritus at Princeton University. The object of the program was to challenge Arab stereotypes existing today.

### Annual Meeting in Boston: April 1991

The annual meeting of the ARCE was held this year in Boston, where our official host was the Museum of Fine Arts, Boston's Department of Egyptian and Near Eastern Art. Dr. Rita Freed, curator of the department, served as the local arrangements chairperson, but much of the actual work was done by two very special people: Julia McCarthy, secretary of the department, and Ellen Woolf, a museum volunteer who assumed the task of coordinating all the many details needed to be mastered in order to carry out a successful meeting. Without the help of these people, and the entire staff of the department of Egyptian Art, the conference could not have been held. Each ARCE member who came to the conference will want to join the ARCE staff in thanking the department for an excellent job well done.

In addition, ARCE members are grateful to Dr. Kathryn Bard of Boston University for a kind invitation to a reception during the conference, and to Dr. Barbro Ek of the Aga Khan Institute for Islamic Architecture who served as organizer of the Islamic and modern period panels and through whose efforts we were able to be dined at the Faculty Club of the Massachusetts Institute of Technology on Saturday evening.

Two important talks were featured during the annual meeting: a plenary session by Dr. Mark Lehner entitled "A

Decade of Neglected Sphinx Excavations, 1926-1936," and the Banquet speech by Dr. Doris Behrens-Abouseif, "The 'Waters' of Cairo: its Pleasures and Uses in Medieval Life."

About 300 people attended various parts of the annual meeting, and the banquet attracted a full house of 210. Thanks to a gift from Alitalia Airlines, ARCE was able to raffle off a round-trip ticket from New York or Boston to Turin, Italy, which would enable the winner to attend the 6th International Congress of Egyptologists in Turin. The winner was Robert Bryant of the Boston area. About \$1100 was raised for the ARCE endowment.

At the annual banquet, Dr. Afaf Marsot, president of ARCE, recognized the contributions of a number of ARCE members to the organization, including Mr. and Mrs. Olan Mills III, Norma Kershaw, and six Life Members who were in attendance at the meeting. In addition, the first winner of the William McHugh Memorial Award was announced (see a separate notice elsewhere in this Newsletter).

### Upcoming Conferences and Symposia

*Archaeological Institute of America's 93rd Annual Meeting* will include a special panel on "The Present and Future Status of North American Archaeology in Egypt," on the 29th of December 1991. The annual meeting takes place December 27-30, 1991 at the Hyatt Regency Chicago. For more information on this panel and on the AIA meeting, contact Shelly Griffin, Conference Manager, (617) 353-9361.

The panel will spotlight American archaeological work in Egypt, and a special guest is Dr. Mohamed I. Bakr, chairman of the Egyptian Antiquities Organization, who has been invited to talk on the role of these and other American expeditions currently working in Egypt. He will also speak of his priorities for future archaeological work in Egypt, as well as the possibility for cooperative work in restoration, conservation, and documentation.

The panelists include: Mark Lehner, "Issues and Evidence: The Pyramid Age"; Dorothea and Dieter Arnold, "Publication and Excavation Program of the Egyptian Department of the Metropolitan Museum of Art"; David O'Connor, "Excavations at Abydos and Current Issues in Egyptian Archeology"; Donald Redford, "Excavations in the Domestic Quarter of Late Period Thebes"; Donald Whitcomb, "The Archaeology of Islamic Egypt"; Mohamed Ibrahim Bakr, "The Status of Archaeological Work in Egypt Today and Its Future." The chair is: Leonard Lesko.

*North American Historians of Islamic Art:* Majlis in conjunction with the College Art Association meeting, Chicago Hilton Hotel, Chicago, 12 February 1992. For Further information, contact Carol G. Fisher, Kresge Art Museum (517) 355-7631.

The Department of Egyptology at Brown University is pleased to announce a conference on "The Exodus: Egyptian Evidence." A public session will be held on Saturday, April 25, 1992 from 9-1 p.m. in the List Auditorium on College Street (between Benefit and Prospect Sts.) Providence Rhode Island.

Participants will include Drs. Ahlstrom, Dever, Freriches, Goedicke, Magness, Malamat, Redford, Ward, Weinstein and Yurco. The Conference organizer is Leonard H. Lesko. For further information, contact the Department of Egyptology (401) 863-3132.

### Chapter News

#### Southern California

In mid-August the chapter had a special opportunity to hear a Geo-Archaeologist from Egypt, Dr. Hany Hamroush who was an assistant director for Dr. Michael Hoffman at Hierakonpolis. His topic was "Looking at the Physical Environment and Determining its Effect on Human Behavior". He is a well respected geologist who concentrates on using that science in the field of archeology. He was in the United States for the summer in conjunction with his Fulbright Fellowship.

Friday, November 15, 1991 - 7:00 p.m. - Dr. Ed Bleiberg, Director of the Institute of Egyptian Art and Archeology at Memphis State University, will discuss ANCIENT EGYPTIAN GOVERNMENT FINANCE. On Saturday, November 16, Dr. Bleiberg will give an informal lecture on THE DIFFERENT TYPES OF "TAXING" PRACTICES IN ANCIENT EGYPT.

For further information on these events, contact Noel Sweitzer, president of the chapter, at (213) 231-1104.

#### Arizona

Richard Wilkinson, president of the chapter, reports that it received a grant of \$2,900 for 1991-92 program expenses from the National Endowment of the Humanities and from the University of Arizona.

For further information about chapter events, contact Richard Wilkinson, (602) 621-3933.

#### Washington

For further information, contact the president, John Sarr at (301) 656-8520

#### South Texas

For news on chapter activities, call Polly Price, (512) 657-2428.

#### Orange County

For news on chapter activities, contact: Niko Theris, 270 Cliff Drive, #7, Laguna Beach, CA 92651

July: "The Alexandria Library," lecture presented by Dr. Afaf Marsot.

### Consortium News

We are sorry to report that the University of Michigan has transferred, temporarily we hope, from Research Supporting Member to Institutional Member in the ARCE consortium. The reduction in the level of support was due to the acute budgetary crisis affecting the University during the 1991 year. We have benefited greatly from the membership of the University in our proceedings, especially with the participation of Ernest McCarus, chairman of the Center for Middle East and North African Studies, on our Board, and we hope he will be able to play a part in our deliberations in the very near future.

### The 43rd Annual Meeting: Seattle in 1992

The 1992 meeting will be held in Seattle, from Thursday afternoon, April 22, to Sunday, April 26, 1992. Sessions will end by noon on Sunday permitting anyone on the East Coast to return that day. In addition to the usual programs, activities will include a reception at the new downtown branch of the Seattle Art Museum, an opportunity to visit Seattle's famous farmer's market -- Pike Place Market -- a showing of an Egyptian film, and a formal dinner featuring salmon. The Meany Tower Hotel, the conference center, is located in the center of the University district and is surrounded by a wide range of inexpensive ethnic restaurants as well as a large number of bookstores.

Travel Express of Seattle (1-800-451-8097) has been designated to handle travel arrangements for the meeting. They can arrange special air fares to and from your home city, including the possibility of early arrival and or late departures from Seattle so that you may undertake additional sightseeing. They can also arrange tours of the region, e.g. Vancouver and Victoria, Canada if you wish. When you call, advise the travel counselor of your ARCE affiliation.

Submissions of paper topics and/or panels should be sent to:

Dr. Robert Wenke  
ARCE Program Chair  
Department of Anthropology  
University of Washington  
Seattle, WA 98195



#### News of Fellows

**Nasser Rabbat** (Fellow 1988-89) was appointed Aga Kahn Assistant Professor in the history of Islamic Architecture in January by the History, Theory and Criticism Program (HTC) within the Department of Architecture at the Massachusetts Institute of Technology.

**Khaled Asfour** (Fellow 1989-90) Completing his program of studies at the Massachusetts Institute of Technology under Professor Ronald B. Lewcock, delivered two lectures this spring. In March, he spoke at the annual student symposium of the New England chapter of the Society of Architectural Historians and in April at the Annual ARCE conference in Boston. Both papers were extracts from his forthcoming dissertation which deals with the cultural response to a foreign idiom using modern Egypt as a case study.

#### Fellowship Announcements

The CENTER FOR ARABIC STUDY ABROAD (CASA) offers a limited number of fellowships for Arabic language study at the American University in Cairo to graduate and upper-division undergraduate students committed to a career in Near Eastern Studies. Successful applicants must be U.S. citizens or permanent residents of the U.S., have had at least two years of Arabic language study, be enrolled in an academic program of an accredited university or college or be an instructor of Arabic as a Second Language, have attained a degree of scholarly and emotional stability sufficient to enable full participation in intensive Arabic language study abroad, and must pass a written examination which will be given to all applicants at a school their locality on Friday February 7, 1992. Three programs are available: 1) a two-month summer institute concentrating on colloquial Egyptian Arabic, 2) a full-year program including colloquial but emphasizing literary Arabic (the full-year program is generally open only to graduate students), and 3) a two-month summer program for professors of Humanities or Social Sciences. CASA applications can be obtained by writing to:

The Center for Arabic Study Abroad  
School of Advanced International Studies  
Johns Hopkins University  
1619 Massachusetts Avenue, N.W.  
Washington, D.C. 20036-1983  
(202) 663-5751

Application deadline for all CASA programs is January 1. No applications will be accepted after this date.

The Center for Arabic Study Abroad (CASA) will also hold its Summer 1992 CASE III fellowship program with a refresher course for professors of humanities and social sciences whose specialties focus on any part of the Islamic period.

The course, conducted at the American University in Cairo, emphasizes work on aural, oral, and written Modern

Standard Arabic. Tutorial and special classes are also given to accommodate the special interests of the fellows.

The fellowship award covers round-trip airfare, tuition, and a maintenance allowance in Egyptian Pounds equivalent to \$600 per month. A program fee of \$750 is charged to the fellow once an award has been accepted.

Applicants must have a strong background in the Arabic language. For an application, please write:

Center for Arabic Study Abroad (CASA)  
Johns Hopkins University  
Nitze School of Advanced International Studies  
1619 Massachusetts Avenue, N.W.  
Washington, D.C. 20036  
(202) 663-5751

The Royal Ontario Museum (ROM) announces the annual Veronika Gervers Research Fellowship in Textile and Costume History of up to \$9,000 CAN to be awarded to a scholar working on any aspect of textile or costume history whose research makes direct use of, or supports, any part of the ROM collection that cover a broad range of time and geography. For information, contact Chair, Veronika Gervers Memorial Fellowship, Textile Department, Royal Ontario Museum, 100 Queen's Park, Toronto, Ontario, Canada M5S 2C6; (416) 586-5790. Deadline for applications is November 15, each year.

#### News to Share

Yedida K. Stillman, Chair, Judaic Studies Department of State University of New York at Binghamton is embarking on a project that can use some help. She is working on an encyclopedia dictionary of Arab dress. If anyone comes across a reference to clothing in Islamic sources or a new work of a contemporary writer, could they please forward it to her. She can be contacted at her office (607) 777-3070.

#### BOOK NOTES

##### EGYPT BEFORE THE PHARAOHS:

The Prehistoric Foundations of Egyptian Civilization  
by **Michael A. Hoffman**  
Austin: University of Texas Press, \$15.95 paper

##### From the blurb:

"There are two ancient Egypts,' according to Michael Hoffman, 'the Egypt of the pharaohs and the Egypt of pre-history.' The pharaohs' Egypt is widely familiar through images of the Sphinx and the great pyramids and through traveling exhibits of golden treasure. But the Egypt that preceded the pharaonic dynasties is virtually unknown, except to a handful of specialists. This Egypt Michael Hoffman recovers from the dust of millennia in *EGYPT BEFORE THE PHARAOHS*.

"Looking back almost a million years, Hoffman traces the arrival of the first Paleolithic hunters in the Nile valley, the achievement of nomadic herding [ca. 5000 b.c.], and the beginning of villages and towns [ca. 4000 b.c.]. These discoveries are told through the adventures and achievements of such famous Egyptologists as Sir William Flinders Petrie, James Edward Quibbell, F.W. Green, Gertrude Caton-Thompson, and Guy Brunton.

"For this paperback edition, Prof. Hoffman prepared a referenced addendum reviewing major accomplishments in the study of Egypt's prehistory since the book originally appeared in 1979. This addendum includes what he perceived as the most significant discoveries contributing to knowledge of Egypt's pre-history."

##### RELIGION IN ANCIENT EGYPT

Gods, Myths, and Personal Practice  
Contributors: **John Baines, Leonard Lesko, David Silverman**. Edited by Byron E. Shafer  
Cornell University Press, \$35 cloth, \$10.95 paper.

##### From the jacket:

"How did the ancient Egyptians respond to the everyday realities of life and death, order and disorder, fortune and misfortune? Four eminent scholars shed light on aspects of Egyptian religion over the course of three thousand years.

"Is there something 'greater than us' which we identify as god? What is the cosmos and how did it come into being? What are the place and role of humankind within the cosmos and in relation to godhood? *RELIGION IN ANCIENT EGYPT* seeks to characterize Egyptian answers to universal questions such as these - answers put forth in the 'official' art, architecture, and literature sponsored by king, priests, and nobility; and answers reflected in the personal practice of people who were not part of society's elite...the reign of the heretic king Akhenaten receives special attention."

##### EGYPTIAN MUMMIES

by G. Elliot Smith and Warren R. Dawson  
New York and London: Kegan Paul International,  
\$12.95 paper

##### From the blurb:

"*EGYPTIAN MUMMIES* is regarded by Egyptologists as the classic account of mummification in ancient Egypt. Originally published in 1924, its re-issue in complete form will be welcomed by all those who have sought rare secondhand copies in vain. ...The book offers the most comprehensive account available of the technical processes and materials employed by the ancient Egyptian embalmers, together with an historical analysis of their modification throughout the dynastic period."

##### VALLEY OF THE KINGS:

The Decline of a Royal Necropolis  
By C.N. Reeves  
New York and London: Kegan Paul International, \$85 cloth

##### From the blurb:

"This book considers the physical evidence for tomb robbery on the Theban west bank, and its resultant effects, during the New Kingdom and Third Intermediate Period. Each tomb and deposit known from the Valley of the Kings is examined in detail, with the aims of establishing the archaeological context of each find and, wherever possible, of isolating and comparing the evidence for post-interment activity. The archaeological and documentary evidence pertaining to the royal caches from Deir el-Bahri, the tomb of Amenophis II and elsewhere is drawn together, and from an analysis of this material an attempt is made to reconstruct the routes by which the mummies arrived at their final destinations.

"Large-scale tomb robbery is shown to have been a relatively uncommon phenomenon in Egypt, confined to periods of political and economic instability. The caching of the royal mummies may be seen as a direct consequence of the tomb robberies of the late New Kingdom and the subsequent abandonment of the necropolis by Ramesses XI. Associated with the evacuation of the Valley of the Kings may be discerned an official dismantling of the burials and a reabsorption into the economy of the precious commodities there interred."

##### THE COBRA GODDESS OF ANCIENT EGYPT

Predynastic, Early Dynastic and Old Kingdom Periods  
by **Sally B. Johnson**  
Kegan Paul International, \$90 cloth

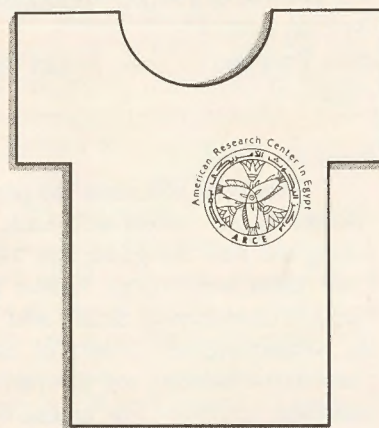
##### From the blurb:

"The cobra is a familiar sight at the forehead of royal divine statuary and two-dimensional representations from ancient Egypt. However, no attempt has yet been made to



define either the religious and political significance, or the art history of the uraeus serpent symbol. Sally B. Johnson has now provided a comprehensive study of the cobra goddess and established a typology consisting of eight individual varieties of uraeus representations. In this volume she provides a detailed survey of the development of the symbol, illustrated with catalogued monuments and fragmentary objects, alongside extensive charts and drawings which act as a visual summary of chronology and types. In addition, there is an analysis of the importance that was invested in the uraeus symbol, causing it to become one of the most enduring elements of Egyptian royal and divine iconography."

## BUY AN ARCE T-SHIRT!



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### ABOUT THE AUTHOR

No theological library will be complete without this brilliantly prepared work by one of the world's foremost Coptic scholars, the late Aziz S. Atiya.

A leading authority in the fields of medieval studies and the Near East, Dr. Atiya was born in Egypt in 1898, was schooled in Egypt and England, and secured a Ph.D. in 1933 from the University of London and a D. Litt. from

the University of Liverpool in 1938. Dr. Atiya was elected first Fulbright scholar from Egypt in 1951 and as such acted as consultant to the Library of Congress. He established the Institute of Coptic Studies and held memberships in the Society of Coptic Archaeology as well as the UNESCO International Committee for the Cultural History of Mankind. He died in 1988.

### SUBJECTS COVERED

Art and Archaeology (including Architecture)  
• Literature • Period of Late Antiquity  
• Ecclesiastical History, Theology & Ecclesiology in Late Antiquity • Ecclesiastical History, Medieval and Modern • Medieval and Modern Periods (Economics, Social Life, Education, History, Geography, Law, Science)  
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